

Christian Reflector.

Fear God and give glory to Him. All Scripture is profitable. God hath made of one blood all nations of men.

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CYRUS P. GROSVENOR, Editor.

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DEA. WILLIAM CHURCH, No. 228, Hudson street, is appointed Agent for the Christian Reflector, for the City of New York.

Religious.

For the Christian Reflector.

Baptist Church Constituted.

The preliminary steps having been taken for the constitution of a Baptist church, at the little village of Emery Mills, Shapleigh, Maine; and the Methodist meeting-house having been kindly offered for the accommodation of the people who were assembled on the occasion:—at one o'clock in the afternoon, of Thursday the 21st day of Jan'y 1841, the ecclesiastical council (which had been convened in a school-room in the forenoon of said day,) together with the members of the proposed new church, and an interesting course of spectators, repaired to said meeting-house, where fourteen brethren and sisters (dismissed from Baptist churches in various places) were publicly recognized as the second Baptist church in Shapleigh.

The brethren and sisters composing the new church, were dismissed from the following churches, to wit: from West Cambridge, Ms. I.—from Acton, Ms. 5;—from 1st in Shapleigh, 6;—from 1st in Bangor, 1—from Somersworth, N. H. 1.

The public exercises on the occasion, were performed in the following order.

I. The sentiments of the Baptist denomination, having been misunderstood or misrepresented in this place, the declaration of faith adopted by the new church, was publicly read, by Rev. H. W. Strong.

2. Prayer, by Rev. T. Jameson, of Acton.

3. Singing, 453, Winchell's arrangement.

4. Reading select scriptures, by Rev. O. Brown, of Wdell.

5. Singing 458, Winchell's arrangement.

6. Sermon from 1st of Timothy iii. 15th, by Eld. Barron.

7. Reading Covenant, by Rev. H. W. Strong.

8. Address to the church, and hand of fellowship, by Rev. E. McGregor, of Kennebunk.

9. Consecrating prayer, by H. W. Strong.

10. Singing, 161, Winchell's arrangement.

11. Benediction by Eld. McGregor.

The exercises were all appropriate and animating—were listened to with solemnity by the audience, and with deep and thrilling interest by the members of the new church, who appeared to feel and realize that they were in the presence of the most high God—that they were consecrating themselves to the service of Him,

—“Who wept that they might smile,
Who bled that they might never die.”

This church have adopted the declaration of faith and the covenant, of the N. Y. State convention, as published in the “Encyclopedia of religious knowledge,” with the addition of a temperance article: they have a prospect of additions soon, both by letter and by baptism. One of the members (brother Elbridge Cox, late of W. C. Ms.) is a very acceptable licensed preacher, and is expected at present to labor with this newly constituted church one half the time.

This church is located in a pleasant little village, at the outlet of “Long Pond.” Some of the principal inhabitants of the village were deeply engaged in the speculation of '35 and '36, were unfortunate, and have removed to distant parts of the country; by which means the population has become somewhat thinned, and the value of real estate reduced. A fine opening is now here presented for mechanics or manufacturers of every description; there being an immense water power lying dormant, and several large dwelling-houses unoccupied. We therefore, cordially invite our brethren and friends from Massachusetts and elsewhere, to come in among us, and assist in building up the cause of the blessed Redeemer; and better their own pecuniary circumstances, by availing themselves of the peculiar natural advantages of the place.

WHITING STEVENS.

Emery's Mills, Shapleigh, Jan. 25, 1841.

Converts of 1840.

The Minutes of our Maine Baptist State Convention report 2249 cases of baptism within the State the past year. This is, indeed, an immense gain to the cause of Christ, if they all have truly been born again. If all daily pray in their closets, there are thousands more of supplications presented before God each day, besides the prayers that will ascend from many hundred family altars. Here is a large amount of talent, and wealth, and strength, and influence taken from the service of the god of this world and consecrated to the services of God.—

We ask, where are these numerous converts? Are they praying and laboring for their Master—are they letting the light of a holy life shine upon the darkness of sin around them—are they in the family circle, in the place of business, in the various walks and relationships of life, exerting a kind and holy influence—seeking by every winning way to lead men to Christ? Is their voice of prayer and exhortation heard in their social prayer meetings—do they take their former converts out in sin by the hand and say, “Behold the Lamb of God that taketh away the sin of the world.” Say, beloved converts, is it distinctly and certainly felt by our churches that a mighty accession of holy strength and influence has been made?—Zion's Ad.

Patterson's Creek Association.

In answer to our request for copies of the Minutes of several of the associations in this state, a friend has loaned us copies of minutes which he had collected during an agency tour in Western Virginia, and amongst others, those of the Patterson's Creek and Tygart River Valley associations, of which we had never been able to obtain previously any account. They are anti-mission-

ary associations, comprising each only a few small churches.

The copy of the minutes of the Patterson's Creek Association in our possession comprises the annual session for 1839. We give the statistics because they will be new to most of our readers, and because a knowledge of them is necessary to making up a correct list of the Baptist churches in the state.

The Patterson's Creek comprises 9 churches, one of them located in Allegany county, Maryland. From four of the churches, no communication was received, the others contain 106 members. There are probably about 170 members in the Association. Only two ordained ministers are mentioned in their Minutes; which contain no items of business beyond the statistics, of the least interest.

In the five churches from which letters were received, there was an addition of one by baptism; and a decrease of five, by dismission, exclusion, and deaths—making a loss of 4.

Comparing the churches with the returns in Allen's Register for 1835, we perceive that in every one of the five, there has been a decrease since 1835.

The churches are in Hampshire and Preston counties, chiefly in the former. In their history we have a fair specimen of the blighting influence of antinomianism.—Religious Herald.

Tygart's Valley River Association.

Our copy of the Minutes of this association is of the first session held at the Valley church, in Randolph Co., Sept. 1839. It comprises 5 churches and 171 members, with three ordained and two licensed ministers. These churches withdrew from the Union and Broad Run associations, or perhaps altogether from the former, because “the majority of said association has departed from her Constitution, and has patronized what are called the institutions of the day, or the benevolent institutions and missionary operations.” No returns are given of the increase or diminution. We should be glad to receive the Minutes for the present year, that we might note their progress.—Ibid.

From the Cross and Journal.

COLUMBUS, O., January 9th, 1841.

As it is probably known to you that I have been engaged as a Missionary for the last two years in this State; and have recently been called off my tour to take the pastoral care of two churches, one of which is the 2nd Baptist Church of your city, and the other the 1st Baptist Church of Chillicothe. I have therefore thought it necessary to give you a general statement of the success of my labors, as I have been called to their call. When I first commenced as a Missionary I labored under many embarrassments, one of which was of experience as a minister of Christ and another not possessing enough of the same. Seeing that the cause was but young among our people, and the opposition against the church being so great it led me to say as did the psalmist Lord restore unto me the joy of thy salvation, uphold me by thy free spirit; then will I teach transgressors thy ways, and sinners shall be converted unto thee. I am really convinced that no preaching can prove edifying to the Christian, comforting to the mourner, or convicting to the heart of sinners, and in fine, to the salvation of the elect, unless attended by the happy influence of that blessed Spirit. The Lord heard my prayer, and he through my weak efforts began to revive His work. Sinners began to mourn on account of their sins, and many were brought to embrace the Savior who is always ready and willing to receive them. I also have had the privilege of establishing 7 or 8 churches all of which are in a prosperous condition, (one excepted) which I very recently established in Shelby county, on Laweray creek, with seven members, it now numbers 27. The next in Mercer county, on Beaver Creek, with four members, it now numbers 23. The next in Xenia, with 8 now numbers 13. The next in Logan county Mill Creek, with 4 members which has been greatly blessed of late and now numbers 22 or 23. O! may the Lord still pour out his Spirit upon them. The next in Dayton, with 5 members which now numbers 20. Next in Highland County on Clear Creek, with 4 members it now numbers 13. The next in Circleville, with only 4 members and which has not made any progress. I have also baptized 252 persons in the name of the Holy Trinity which afforded me great pleasure. About 40 or 50 of these were members of the Methodist persuasion. Truly with reluctance I had to leave the field for it is white already to harvest, but in consequence of my feeble state of health, I found it necessary to confine my labors, to a more limited sphere; yet the care of these infant churches lay with weight upon my mind. Oh! that Christians would pray that the Lord would send forth laborers into his vineyard for they are truly wanting. Such men as are willing to count all things loss, for the excellency of the gospel of Christ, such as do not think it a disgrace to be ordered out of houses, for preaching to sinners, or baptizing believers in obedience to that Heavenly command of our Lord and master; No,

“We want no cowards in our band
Who would their colors fly;
But call for valiant hearted men,
Who are not afraid to die.”

Dear Brother I shall have to draw to a close as will not permit of my giving you the whole of my thoughts relative to my missionary tour, the churches to which I have been called as pastor have considerably increased since my commencement with them which was on the 13th of August. The church in Columbus has received 13 by baptism, and 2 by letter. That in Chillicothe 27 by baptism, and 5 by letter and 3 reclaimed. There is an interesting state of things existing among them; and in conclusion may we all be kept at the feet of our Savior. Please give this a publication in your WALLACE SHELTON.

Progress of Dissent in England.

A letter to the Bishop of London by a clergyman, has just been published at Cambridge, occasioned by the following statement in the British Critic:—“Out of the hundreds and thousands of children in our large towns that are taught in our National and Sunday Schools, with some labour and some skill, and certainly at much expense, there is only here and there a solitary exception to the following startling and lamentable fact—the moment they have outgrown the School, they cease to attend church. If they have any sort of seriousness, they join the Dissenters if they have not, they quietly settle into Heathenism.” On which the author observes:—“Had such a statement appeared in any of our periodicals, which are professedly hostile to our Church Establishment, or even favorable to the cause of Dissent, I might have passed it over as a bold but vague assertion of an

enemy, but, appearing in the British Critic, a work conducted by Churchmen, contributed to by the most unqualified admirers of our establishment, who scruple not to maintain that the Anglican Episcopal Church is the pure apostolic church of Christ, I cannot entertain a doubt of the correctness of this assertion; for it never would have appeared, had not the writer been fully convinced of its truth; and it must have been with the greatest reluctance and pain, that he became convinced of this “startling and lamentable fact,” and it could only be from a high sense of duty that he published to the world a fact so condemnatory of his own opinions.”

The Christian Warfare.

When we are converted we have escaped many and grievous dangers; but yet there are many more before us which we must by care and diligence escape, not from earth to heaven. We have the life of grace, but yet we are short of the life of glory. And why have we the life of grace but to use it, and to live by it? Why came we into the vineyard but to work? And why came we into the race but to run for the prize? Or why turned we into the right way but to travel in it? We never do God faithful service till the day of our conversion, and then it is that we begin! And shall we be so softish as to think we have done, when we have but begun? Now you begin to live that before were dead. Now you begin to wake that before were asleep. And, therefore, now you should begin to work that before did nothing; or rather, a thousand fold worse than nothing. Work is the effect of life; it is the dead that lie in darkness and do nothing. If you had rather be alive than dead, you should rather delight in action than in idleness. It is now that you set to sea, and begin your voyage for the blessed land; many a storm, and wave, and tempest must you yet expect. Many a combat with temptations must you undergo; many a hearty prayer have you yet to pour forth. Many and many a duty to perform to God and man. Think not to have done your care and work, till you have done your lives. Whether you come in at the first hour or at the last, you must work till night if you receive your wages. And think not this a grievous doctrine. It is your privilege, it is your joy, your earthly happiness, that you may be so employed; that you will now have lived like swine, or moles, or earthly vermin, may now take wing and fly to God, and walk in heaven, and talk with saints, and be guarded by angels,—is this a life to be accounted grievous? Now you begin to come to yourselves; to understand what you have to do in the world; to live like men, that you may live like angels! And, therefore, now you should begin, accordingly, to bestir you.—Baxter.

A Minister Baptized.—We learn by the Calcutta Missionary Herald for June, that among four persons baptized and added to the church at Circular Road, June 7th, was Rev. T. Atkins, who had been a minister of the gospel more than six years. After carefully searching the scriptures he became convinced that immersion was the only mode authorized by the Word of God of administering and receiving baptism, and that it must be preceded by faith in Christ. He was therefore baptized in the way that the great Head of the church has commanded every person after having believed.—N. H. Baptist Register.

The last Report of the English “Society for promoting the due observance of the Lord's Day,” states that the recent act of parliament, prohibiting the opening of taverns, in and around London from Saturday midnight to one in the afternoon of Sunday, has produced the most beneficial results. The law includes London and fifteen miles around it. In one district the average charge of drunkenness had been reduced from twenty-five to three.

The same Report condemns Sunday newspapers as one of the most destructive weapons of the spiritual enemy of man. One such paper is circulated to the number of 50,000 copies every Lord's day. The persons employed in selling these papers have petitioned their employers to allow them to sell them on Saturday. As the reporters of the Dublin Press came to a resolution not to attend the public political meetings which are now frequently held in Ireland on the Lord's day. Mr. O'Connell has declared his intention of establishing a new paper, if this resolution shall be adhered to.

Sunday School Journal.

English Baptist Missionary Society.—The number of stations occupied by the missionaries of the Society is one hundred, seventy-four of which are in the West Indies, and twenty in Calcutta and the more northerly parts of India. Of missionaries there are fifty-nine, aided by native assistants who occupy many outstations. The number of communicants is about 25,000, 24,777 of whom are in the West Indies. The receipts were £19,334; and the disbursements were £20,044.

Missions.—It is an interesting fact, that the largest local Protestant church on earth, is in the Heathen world, at Hilo, Sandwich Islands. Upwards of 5000 have been converted the last year. The present number of church members in these islands is no less than 15,915!

The Wesleyans have sent out the last year no less than sixty-five persons into the missionary field. Nearly six thousand souls have been added to the mission churches in the same time.

Haverhill N. H.—We learn that there is an interesting revival of religion at this place.

Two Hundred and Fifty have been converted in the Presbyterian church at Rome, N. Y. The interest is ascribed in part to tracts. It has reached the Bible Class, Sunday Schools, with some labour and some skill, and certainly at much expense, there is only here and there a solitary exception to the following startling and lamentable fact—the moment they have outgrown the School, they cease to attend church.

If they have any sort of seriousness, they join the Dissenters if they have not, they quietly settle into Heathenism.”

On which the author observes:—“Had such a statement appeared in any of our periodicals, which are professedly hostile to our Church Establishment, or even favorable to the cause of Dissent, I might have passed it over as a bold but vague assertion of an

Slavery.

The World's Convention.

MONDAY, JUNE 22.—(Continued)

BRITISH SETTLEMENTS IN WESTERN AFRICA.

Lieut. Colonel CAMPBELL, late governor of Sierra Leone, then came forward amidst loud cheers to address the assembly. It was a most trying occasion to such an humble individual as himself to have to stand before so intelligent, enlightened, and benevolent a body. He regretted his powers of eloquence were not such as to enable him to express his feelings in behalf of the poor Africans. He felt quite identified with them, and the gratitude he felt for their kindness in assisting him in his endeavours for their advancement was beyond his expression. He wished that a thorough inquiry were instituted into the present state of the British settlements, of which they spoke in the most unfavourable manner, is a curse to the country. On reaching Sierra Leone, some idea might be formed of the real state of the colony, when the military or naval force was sent to it. We never do God faithful service till the day of our conversion, and then it is that we begin to do such a thing as to see that the boys were washed, but know it is done. I consider the instructions as a personal insult to me, being the same as those which were sent to the schoolmaster at the bananas.

How do you ever muster the boys since their arrival?—No, it is not my place.

Do your school instructions commence at nine and end at twelve?—I believe they do.

Do you attend the school regularly?—No, it is not my place to teach A, B, C; I am a minister of the gospel.

Do you ever attend the school?—I never have.

Do you ever use in coming to waste my time, as I have no books, nor any thing to teach the boys; neither do I feel it my duty to teach A, B, C, as I have other duties to perform.

Have you ever mustered the boys since their arrival?—No, it is not my place.

Do you read prayers every morning to the boys before they go out to farm?—No, it does not suit my health to get up so early.

Have you ever read prayers to the boys either in the morning or the evening?—No, I do not use any earthly use in attending to the school. There are no books—no nothing. I feel certain that the teacher does.

How do you certainly know that the teacher reads prayers, morning and evening, when you never witnessed it?—I have not been present, but, nevertheless, I feel perfectly satisfied in regard to it.

Have you seen the boys bathe regularly every morning?—No. I consider it would be an insult to my situation to do such a thing as to see that the boys were washed, but know it is done. I consider the instructions as a personal insult to me, being the same as those which were sent to the schoolmaster at the bananas.

Do you see the boys fed, and are you careful that they receive the proper quantity allowed them?—No, I do not consider it my business to see them eat.

Do you keep a register of the deaths?—No, I do not.

I do not have any books.

Is it your intention from henceforth to act up

literally to the full spirit of the instructions that you have received from the liberated African department?—I cannot get up at five o'clock; it does not agree with me.

You will be pleased to answer my question without any equivocation. Do you or do you not intend to act up to the full spirit of my instructions?—I will if you compel me; but I will do so under a protest.

For the Christian Reflector.

Extract of a Letter from A. V., Esq.

Forest Lake, Pa. Jan. 25th, 1841.

My very dear Br. Grosvenor,—In consequence of changing my location, the multiplicity of cares, absence from home, &c., I have said nothing to you for a long time. I still feel the same solicitude for the success and prosperity of the paper that I ever have, and the same assurance that God is on the side of the oppressed; and if so, it follows that his people are solemnly bound to become "workers together with him." To become convinced that any custom, practice or usage, is sinful in the sight of God, and that reform is absolutely necessary, is one thing; and to go about the work, in the name and fear of the Lord, is another. I have found, from conversing with divers members of the churches, that there is more necessity for reform at the north, touching the sin of slavery, than I had supposed; but still I have found that more than three fourths of them frankly admit that it is a great moral evil; and yet in the same breath, some will urge silence in the churches on the subject. How inconsistent! First admit that it is an enormous evil, an awful sin in the sight of a holy God, and that it exists even in the church; and then refuse to put in requisition God's "sharp threshing instrument," with which he has designed to level the mountains of corruption, and prepare the way for his second coming, "when he shall appear without sin unto salvation." As well may the Physician, at the bed side of his patient, acknowledge him to be dangerously ill, and assert that, unless medicine is soon applied, nature must yield to the disease, but still obstinately refuse to administer or permit others to do so. God has made his church His agent, to whom he has committed an ability, and promised the application of his Almighty power, which must, and will prove sovereign to the removal of every moral evil. *Something must be done at the North* to produce a union and a concentration of strength; for who does not see, that our brethren at the south, who are patching up their rotten, ragged, disrevered institution, obtain some of their choicest materials from the peace-crying churches at the North? I have become well assured, that very many, who stand opposed to Abolition, would not do so, if they were sufficiently informed upon the subject. Others again, maintain a studied silence, when in the presence of abolitionists, but in other circumstances justify slavery. O the time-serving, man-pleasing spirit that has crept into the churches of our Lord Jesus Christ.

I have said that the church of Christ was the mighty engine in the hand of God, to remove slavery as well as every other moral evil from among the people. But there is one portion thereof, who must have an awful, a fearful account to render, and that is the Watchmen, whose duty it is to "cry aloud and spare not, to show my people their transgressions." It has been said, and I as much believe it as I believe that God will ever save a sinner, that, if the church was soundly converted to abolition principles, slavery would be completely subverted in less than ten years. And now, who does not see that, if the Ministers of the Gospel were hearty, zealous, godly Abolitionists, it would be the sure harbinger to the speedy conversion of the church. For example: Look at the churches which enjoy an able and efficient ministry of the word, by a servant of the Lord who has enough of the self-denying spirit of his Master, coupled with that degree of moral courage which is essential for every minister to possess to enable him to contend manfully "with spiritual wickedness in high places," and in almost every instance those churches have gone *en masse* for the down-trodden and oppressed. The conviction of the truth of my position, then, becomes irresistible.—But some of our good ministers at the north, tell us that slavery is no doubt a great sin; but, as long as it is a *constitutional* provision and secured to the people of the south by the laws of the land, they do not think that they would act agreeably to the injunction of the Apostle, where he says—"be in subjection to rulers." I would ask you, my dear brethren, if the religion of the pope of Rome was not recognized and sustained by the laws of his nation and of other nations, when Luther and his coadjutors stood forth and fearlessly proclaimed the doctrines of the reformation? And do you charge them with breaking the Apostle's command?—Now, to those ministers who have hitherto kept silence and evaded this "exciting subject," I would put the question:—would you not fearlessly expose the wickedness of slavery, if your several churches should come out and declare their disfellowship of slavery and slaveholders? Doubtless, your answer is in the affirmative. Well then, I would ask, whose duty it is to expose any and every species of wickedness which exists among men, and, especially, in the church? The answer is at hand. It is the herald of the cross, who should be first and foremost in the blessed work of reform. We Baptists say much about the inconsistency of our Pedo-Baptist brethren in acknowledging that immersion is scripture Baptism, and still refusing to submit to it, and charge them with acting a man-pleasing and cross-denying part, while they neglect to administer this ordinance, according to Apostolic practice.

My brethren in the Lord, have you ever once thought that any of you were influenced by the same spirit which you charge home upon the Pedo-Baptist while you remain dumb in the cause of the dumb? And for fear of being shorn of some popular laurel, or disturbing the peace of a slumbering church, you remain silent on this important subject, or worse than that, yield a partial approbation. There is a time coming, when every man's work shall be tried of what sort it is, and if any work, or portion thereof, shall be burned, he shall suffer loss, but he shall be saved, yet as far as fire is, and I cannot believe that those servants of God who build up slavery, can stand the test in the day when the Judge of the quick and dead shall pass sentence upon the works of men.

In conclusion, I would say to ministers of every christian denomination—God has rolled a responsibility upon you, touching the evil of slavery, that does not attach, to the same extent, to any other class of men. The truth of this position is seen at a glance; for it is moral evil, then as to you is entrusted the care of souls, all eyes are turned toward you, knowing you to be professors in God's spiritual College; and lectures descriptive of the nature of the disease, together with prescriptions for its removal, are expected from you; but if on the contrary you treat the subject with indifference, your influence is equally as pernicious,

bearing a strict parallel to its benefits, if rightly exerted.

May the Lord give you strength and wisdom to act as he would have you in this matter, and see that you no more "pass by on the other side," but take up the poor bruised down-trodden traveller, and bear him to the "inn," though imitating the good Samaritan; and the blessing of many ready to perish shall come upon you. A. V.

The Fire Ragging Still.

THE BETHLEHEM BAPTIST ASSOCIATION, held its twenty-fourth anniversary, at the Indian Spring Church, Monroe county, Alabama, on the 25th—28th Sept. 1840. A. Travis Moderator, and J. H. Schroeber, Clerk. This Association contains 39 churches and 2114 members, of whom 236 were received by baptism during the past year. From the Minutes we copy the following preamble and resolutions:

"Whereas a certain paper, called "The Christian Reflector, Extra," has been forwarded to many of us as Pastors of Churches; which paper contains sentiments abhorrent to our views, and certain threats against us, as *holders of slaves*, we feel that it is our duty to express our views on this subject. We think ourselves compelled to declare against men who misrepresent and slander us—who charge us with crimes of which we are not guilty—who represent us as tragical tyrants, and bloody murderers; and who, on these accounts, debauch us out of their *Christian Fellowship*. Therefore

Resolved, That we hereby express our utter detestation of the principles, accusations and threats contained in the "Address to Southern Baptists," believing them to be *unkind, untrue, unchristian, and unscriptural*:

Resolved, That in the event of the Baptist General Convention, at their next meeting, refusing to express their determination to withdraw their co-operations in every way whatever with those fanatics of the North, we recommend to our Brethren of the South to adopt measures for opening a channel by which our cheerful benefactions may be carried to the perishing heathen, that they may receive the word of life.

Resolved, That we recommend our brethren at the South to speak out their sentiments *boldly and fearlessly* on this subject, and let the Northern Baptists know distinctly that we cannot co-operate with those who thus stigmatize and excommunicate us."

Biblical Recorder of Jan. 16, 1841.

Correspondence.

As the subject to which allusion is made below, is one exciting considerable feeling and discussion in our denomination at the present time, we intend to keep our readers apprised of whatever may occur in relation to it, especially between this and the meeting of the Triennial Convention.

The following is from the Christian Index, Ga., communicated by Rev. James Mercer. The first letter is from Bro. James Huckins, missionary of our Home Mission Society; the second is from Bro. Ira M. Allen, General Agent of The Am. & For. Bible Society. We make no comments, it was not our design; we give the facts, the reader will judge.

(Signed.) JAMES HUCKINS.

I have another but really I feel some tremulous emotion about it, because the writer when he had given me the liberty to publish his letter, he dashed his pen across it. But as it contains matter very necessary both to him and us, to be published just at this crisis; I hope he will pardon my daring. The letter is from our beloved L. M. Allen, in reply to one I had written him on the subject which now so much agitates us in the South. He says:

I am happy to say that I fully concur with your views on the whole subject.—The principles and movements of the abolitionists, in my opinion, tend directly to the dismemberment of our political union, and the severance of fraternal and most sacred ties. Such a tendency, it seems, must be deprecated by every true patriot, philanthropist, and Christian. As the disciples of Jesus, we should be united in all endeavoring and indissoluble bonds, according to the letter and spirit of his prayer, that those redeemed by his precious blood, might *all be one*. But many of the abolitionists, misguided in their views of human responsibility, regard the cause in which they have embarked as more important than the unity of the church, and would see all the sheep of the fold torn, and scattered, before they would yield an inch of ground, or intermit in the slightest degree their disorganizing efforts. They desire to separate the South from the North, in all the benevolent enterprises of the age, and they are employing all the means in their power to effect that object.

The Board of Managers of our Bible Society, have always maintained neutral ground on the subject of abolition. Being strict exponents of our Constitution, we believe that we have nothing to do with the subject; and it has never been introduced into any of our meetings. And, indeed, I do not know that a single member of the Board is an abolitionist. Because we are neutral, we are assailed and denounced by some of the abolitionists, who not only withhold our own contributions from the Society, but endeavor to dissuade others from contributing. And for the accomplishment of their object, they resort to various measures. Recently I heard that my name had been printed on an abolition Almanac, which was circulated in the South. An enemy to the Bible Society must have done this, to prejudice the people against that institution, as I was known to be connected with it. I should feel obliged to any friend who would send me a copy of that Almanac, that I might if possible, detect and expose the libeller.

You say it was stated by some brethren that they believed I was an abolitionist from conversation they had with me. They have done me great injustice, unintentionally, I believe, by drawing such an inference from my remarks. Because a man is opposed to slavery, and is not afraid to avow his sentiments, it by no means follows that he is an abolitionist. Were it necessary, I could point you to many an abolition attorney harled at my head by the northern press, to say nothing of denunciations contained in private letters—but none of these things move me from my position.

I have travelled extensively in the South and have there spent some of the happiest hours of

my life. Everywhere, in sickness and in health, I experienced the warm greetings of friendship, generous benevolence, unrivaled hospitality, the kindest of human sympathy, and unaffected piety. These characteristics, I am confident, were not assumed for the occasion, to make the stranger happy, but deeply seated in the soul, their benign influence is extended to the servant as well as the guest. From such Christian friends, my fellowship can never be withheld, nor can I cease to remember them in my prayers.

N. H. Bapt. Reg.

Congregational.

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On motion of Mr. Cushing, it was resolved, That a committee be appointed to join the committee, for that purpose, of the Senate, to ascertain and report a mode of examining the votes for President and Vice President of the United States, and of notifying the persons elected of their election.

The debate on the Treasury note bill was resumed. Mr. Hubbard concluded his speech, and the debate was continued to the hour of adjournment.

In the Senate on Tuesday, Feb. 2, the pre-emption land bill was taken up, discussed, and finally passed—yeas 31, nays 19.

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Mr. Washburn presented the sixth annual report of the Norwich and Worcester Rail Road Corporation, which was committed to the Committee on Railways and Canals.

The bill in addition to an act concerning the evidence of marriage, was read again and passed to be engrossed.

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Mr. Kitteredge of Haverhill proposed an amendment to the resolve, reducing the pay of the clerk to \$6 and the assistant clerk to \$4 the day. Mr. K. stated that he made this amendment, not because he was dissatisfied with the manner in which the bill was done, but because he thought it too great a compensation for the services. There was no force in the argument that it was necessary for the clerk to live in Boston since he need only live in the city while the House is in session, and as to fitness for the place he hoped the State had many men who could fill it, even though it should require a remarkable man.

Mr. Seaver of Boston, proposed an amendment, to raise \$6 to \$10 and \$4 to \$6, which was lost. Mr. Douglass of Hamilton, was opposed to Mr. Seaver's amendment.

Mr. Avery of Marblehead, cut off all debate by moving the previous question, which was carried, and after one or two ineffectual attempts to adjourn, the question was put on the resolve as amended by Mr. Kitteredge of Haverhill, and carried by 148 to 88 in the affirmative to 88 in the negative.

On motion of Mr. Kitteredge of Haverhill, the House adjourned at two o'clock.

Senate, Tuesday, Feb. 2.

A report on the petition of Josiah Newhall and others, was ordered to be printed.

A resolve on the petition of the Selectmen of the town of Worcester, and a bill for the recompence of prosecuting officers, were severally passed to be engrossed.

Mr. Washburn of Worcester, moved a suspension of the rules, that the resolve with regard to the Prison Discipline Society might be introduced, which motion the Senate supported.

In House, Tuesday, Feb. 2.

Several slavery, &c. petitions were laid on the table.

An order of notice from the Senate on the petition of Mr. Fisb, with regard to the Marshpee Indians, was taken up, and after some discussion the House concurred with the order.

The fifth annual report of the Norwich and Worcester Rail Road was presented and referred.

A bill from the Senate on the subject of divorce had its first reading.

The Committee on Public Buildings reported that the House give the use of the Hall of the House, on Friday evenings, to P. P. Degrand and others, for meetings on the subject of Rail Roads, and the Western Rail Road in particular.

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The question was taken on the several propositions in Mr. Root's resolutions, which were adopted when the committee rose and reported.

On agreeing with the committee in their report, Mr. Root called for a division of the question, and asked for the ayes and noes on each proposition.

On the first section, which is in the following words:

"1. No person can be twice elected, nor serve more than one term as President of the United States."

The vote was, ayes 17, nays 8.

The other parts of the resolution, viz.

"2. No officer appointed by the President of the United States, by and with the advice and consent of the Senate, can be removed from office by him, but with the advice and consent of the Senate; but the president may, during the recess of the Senate, suspend the functions of any such officers till the expiration of thirty days after the commencement of its next session. The President shall state to the Senate, at the commencement of that session, the cause of that suspension, and may in the mean time designate some proper person to perform the functions of such suspended officer."

3. The principal officer of the Treasury Depart-

ment and the Treasurer of the United States shall be appointed, and hold their respective offices during the pleasure of Congress. All the subordinate officers of the Treasury department shall be appointed in such manner as may be appointed by law, were then severally adopted by the above vote.

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Mr. Hubbard said that in consequence of a discovery within the last four months, of a combination of notorious offenders, he should introduce a bill to provide for the apprehension of criminals.

It proposes to provide the sum of \$2000 annually, in addition to that now authorized, to be used by the Governor, with the advice of the Attorney General.

Public Lands.

Jan. 29.—Mr. Wooden, from the select committee on so much of the message as relate to the public domain, reported several resolutions in favor of the distribution of the proceeds of the public lands.

Mr. Loonius gave notice of a bill to abolish fees of judicial officers in their own courts, and to establish a fixed compensation for their official duties.

Prohibits judicial officers from taking fees—no compensation to be allowed for taxation of costs, salaries of Judges of Superior Court to be increased by the corporation of New York, in its discretion—salaries of the Circuit Judges and vice Chancellors, to be fixed.

Revival in Middleville. Br. Burr.—For some months past, there has been a glorious revival in Middleville, N. Y. under the labors of Elders Wm. and Robert Dick. Between fifty and one hundred have been hopefully converted or reclaimed, some of whom were bad and hardened in sin. A good number of interesting youth have shared in its work. One of this number had for some time been preparing to become a universal minister. O how destructive to Universalism are revivals of religion. May the Lord increase them until this abominable heresy shall no more be a foothold in this world.

H. WHITCHER.

Clinton, N. Y. Jan. 22, 1841.—*Ibid.*

Richmond, Me. Brother A. ROLLINS writes Jan. 25.—"There is a glorious revival in Richmond, Me. Some forty or fifty have been converted.

Five have recently been baptized."

Ibid.

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CHRISTIAN REFLECTOR.

For the Christian Reflector.

Extract of a Letter from A. V., Esq.

Forest Lake, Pa. Jan. 25th, 1841.

My very dear Br. Grosvenor,—In consequence of changing my location, the multiplicity of cares, absence from home, &c., I have said nothing to you for a long time. I still feel the same solicitude for the success and prosperity of the paper that I ever have, and the same assurance that God is on the side of the oppressed; and if so, it follows that his people are solemnly bound to become "workers together with him." To become convinced that any custom, practice or usage, is sinful in the sight of God, and that reform is absolutely necessary, is one thing; and to go about the work, in the name and fear of the Lord, is another. I have found, from conversing with divers members of the churches, that there is more necessity for reform at the north, touching the sin of slavery, than I had supposed; but still I have found that more than three fourths of them frankly admit that it is a great moral evil; and yet in the same breath, some will urge silence in the churches on the subject. How inconsistent! First admit that it is an enormous evil, an awful sin in the sight of a holy God, and that it exists even in the church; and then refuse to put in requisition God's "sharp threshing instrument," with which he has designed to level the mountains of corruption, and prepare the way for his second coming, "when he shall appear without sin unto salvation." As well may the Physician, at the bed side of his patient, acknowledge him to be dangerously ill, and assert that, unless medicine is soon applied, nature must yield to the disease, but still obstinately refuse to administer or permit others to do so. God has made his church *His agent*, to whom he has committed an ability, and promised the application of his Almighty power, which must, and will prove sovereign to the removal of every moral evil. *Something must be done at the North* to produce a union and a concentration of strength; for who does not see, that our brethren at the south, who are patching up their rotten, ragged, disrevered institution, obtain some of their choicer materials from the peace-crying churches at the North? I have become well assured, that very many, who stand opposed to Abolition, would not do so, if they were sufficiently informed upon the subject. Others again, maintain a studied silence, when in the presence of abolitionists, but in other circumstances justify slavery. O the time-serving, man-pleasing spirit that has crept into the churches of our Lord Jesus Christ.

I have said that the church of Christ was the mighty engine in the hand of God, to remove slavery as well as every other moral evil from among the people. But there is one portion thereof, who must have an awful, a fearful account to render, and that is the Watchmen, whose duty it is to "cry aloud and spare not, to show my people their transgressions." It has been said, and (I as much believe it as I believe that God will ever save a sinner,) that, if the church was soundly converted to abolition principles, slavery would be completely subverted in less than ten years. And now, who does not see that, if the Ministers of the Gospel were hearty, zealous, godly Abolitionists, it would be the sure harbinger to the speedy conversion of the church. For example: Look at the churches which enjoy an able and efficient ministry of the word, by a servant of the Lord who has enough of the self-denying spirit of his Master, coupled with that degree of moral courage which is essential for every minister to possess to enable him to contend manfully "with spiritual wickedness in high places," and in almost every instance those churches have gone *en masse* for the down-trodden and oppressed. The conviction of the truth of my position, then, becomes irresistible.—But some of our good ministers at the north, tell us that slavery is no doubt a great sin; but, as long as it is a *constitutional* provision and secured to the people of the south by the laws of the land, they do not think that they would act agreeably to the injunction of the Apostle, where he says—"be in subjection to rulers." I would ask you, my dear brethren, if the religion of the pope of Rome was not recognized and sustained by the laws of his nation and of other nations, when Luther and his coadjutors stood forth and fearlessly proclaimed the doctrines of the reformation? And do you charge them with breaking the Apostle's command?—Now, to those ministers who have hitherto kept silence, in the church? The answer is at hand. It is the herald of the cross, who should be first and foremost in the blessed work of reform. We Baptists say much about the inconsistency of our Pedo-Baptist brethren in acknowledging that immersion is scripture Baptism, and still refusing to submit to it, and charge them with acting a man-pleasing and cross-denying part, while they neglect to administer this ordinance, according to Apostolic practice.

My brethren in the Lord, have you ever once thought that any of you were influenced by the same spirit which you charge home upon the Pedo-Baptist while you remain dumb in the cause of the dumb? And for fear of being shorn of some popular laurel, or disturbing the peace of a slumbering church, you remain silent on this important subject, or worse than that, yield a partial approbation. There is a time coming, when every man's work shall be tried of what sort it is, and if any work, or portion thereof, "shall be burned, he shall suffer loss, but he shall be saved, yet so as by fire," and I cannot believe that those servants of God who build up slavery, can stand the test in the day when the Judge of the quick and dead shall pass sentence upon the works of men.

In conclusion, I would say to ministers of every Christian denomination—God has rolled a responsibility upon you, touching the evil of slavery, that does not attach, to the same extent, to any other class of men. The truth of this position is seen at a glance; for, if it be a moral evil, then as to you is entrusted the care of souls, all eyes are turned toward you, knowing you to be professors in God's spiritual College; and lectures descriptive of the nature of the disease, together with prescriptions for its removal, are expected from you; but if on the contrary you treat the subject with indifference, your influence is equally as pernicious,

bearing a strict parallel to its benefits, if rightly exerted.

May the Lord give you strength and wisdom to act as he would have you in this matter, and see that you no more "pass by on the other side," but take up the poor bruised down-trodden traveller, and bear him to the "inn," though imitating the good Samaritan; and the blessing of many ready to perish shall come upon you. A. V.

The Fire Raging Still.

THE BETHLEHEM ANNIVERSARY ASSOCIATION, held its twenty-fourth anniversary, at the Indian Spring Church, Monroe county, Alabama, on the 25th-26th Sept. 1840. A. Travis Moderator, and J. H. Schnebel, Clerk. This Association contains 39 churches and 2114 members, of whom 236 were received by baptism during the past year. From the Minutes we copy the following preamble and resolutions:

"Whereas a certain paper, called "The Christian Reflector, Extra," has been forwarded to many of us as Pastors of Churches; which paper contains sentiments abhorrent to our views, and certain threats against us, as *holders of slaves*, we feel that it is our duty to express our views on this subject. We think ourselves compelled to declare against men who misrepresent and slander us—who charge us with crimes of which we are not guilty—who represent us as tragical tyrants, and bloody murderers; and who, on these accounts, debar us out of their *Christian Fellowship*. Therefore

Resolved, That we hereby express our utter detestation of the principles, accusations, and threats contained in the "Address to Southern Baptists," believing them to be *unkind, untrue, unchristian, and inscriptural*:

Resolved, That in the event of the Baptist General Convention, at their next meeting, refusing to express their determination to withdraw their co-operations in every way whatever with those fanatics of the North, we recommend to our Brethren of the South to adopt measures for opening a channel by which our cheerful benefactions may be carried to the perishing heathen, that they may receive the word of life.

Resolved, That we recommend our brethren at the South to speak out their sentiments *fully and fearlessly* on this subject, and let the Northern Baptists know distinctly that we cannot co-operate with those who thus stigmatize and excommunicate us."

Biblical Recorder of Jan. 16, 1841.

Correspondence.

As the subject to which allusion is made below, is one exciting considerable feeling and discussion in our denomination at the present time, we intend to keep our readers apprised of whatever may occur in relation to it, especially between this and the meeting of the Triennial Convention.

The following is from the Christian Index, Ga., communicated by Rev. James Mercer. The first letter is from Br. James Huckins, missionary of our Home Mission Society; the second is from Bro. Ira M. Allen, General Agent of The Am. & For. Bible Society. We make no comments, it was not our design; we give the facts, the reader will judge.

"Allow me to introduce to your acquaintance and Christian regard, the bearer, Rev. H. A. Wilcox, as a brother highly esteemed and worthy of Christian confidence.—Bro. Wilcox has resided at the South, and was once a Professor in the Wake Forest Institute, North Carolina. He goes South as an Agent of the American Baptist Home Mission Society. Bro. Wilcox is a man of Southern feelings, so much so, that the abolitionists have given him over as a reprobate. Yours affectionately," (Signed) JAMES HUCKINS.

I have another but really I feel some tremulous emotion about it, because the writer when he had given me the liberty to publish his letter, he dashed his pen across it. But as it contains matter very necessary both to him and us to be published just at this crisis; I hope he will pardon my daring. The letter is from our beloved I. M. Allen, in reply to one I had written him on the subject which now so much agitates us in the South. He says:

"I am happy to say that I fully concur with your views on the whole subject.—The principles and movements of the abolitionists in my opinion, tend directly to the dismemberment of our political union, and the severance of fraternal and most sacred ties. Such a tendency, it seems, must be deprecated by every true patriot, who has embarked as more important than the unity of the church, and would see all the sheep of the fold torn, and scattered, before they would yield an inch of ground, or intermit in the slightest degree their disorganizing efforts. They desire to separate the South from the North, in all the benevolent enterprises of the age, and they are employing all the means in their power to effect that object.

Several slaves, &c. petitions were laid on the table.

An order of notice from the Senate on the petition of Mr. Fish, with regard to the Marshfield Indians, was taken up, and after some discussion the House re-concurred with the order.

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Some reformation at Saco Falls, and a good prospect of more."—Ibid.

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CHRISTIAN REFLECTOR.

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CHANOL COLEVER.

Feb. 4, 1841.

Statement.

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TIOSNESS and SLAVERY, and to employ the sword of the Spirit, which is the word of God, for the destruction of these evils,—then are we guilty, and we have only to lament our want of zeal and fidelity in the work we have attempted. If, however, the accuser goes beyond these, and alleges any unchristian attempt to "regulate the affairs of the Baptists," we deny the charge as unfounded and made in that spirit which the writer himself acknowledges in the words, which of course apply only to himself—"manifesting a spirit not the most charitable or lovely."

In the Watchman of Jan. 15, we stated that "Rev. Mr. Colver wishes us to say that he is opposed to the introduction of the subject of slavery in any shape into the Triennial Convention." This statement was made in accordance with what we understood to be his desire, as an act of kindness to him. This he has seen fit, in another publication to deny, yet he now says, he never was in favor of introducing the subject of slavery there, and that there is nothing in his letter to Dr. Price from which such an inference can be drawn. Such an inference is a sort of an outlaw, and that who ever killeth him doth God service."

Yet the author of the above letters professes to be injured because we inferred a desire, on his part, to introduce the subject of slavery into the Triennial Convention.

Mr. Crowell must have more than ordinary legal powers, knowing as he did the proposal, the threat, of introducing the subject of slavery by the South, to infer that it was Mr. Colver's "desire, on his part, to introduce it"; especially after Mr. Colver had explained himself to be willing to meet it, if introduced by the South, though not disposed to introduce it himself. Under such circumstances, what, but a desire to entrap him in his speech, could have drawn such an inference from Mr. Colver's letter?

Mr. Colver wrote to Mr. Morgan, knowing that he was distinctly apprised of the threatening of the South; for Mr. Morgan is a subscriber for the Reflector and had learned the fact through its columns. It was perfectly natural, therefore, that he should address him as he does. And we may take this opportunity to express to our English brethren our personal desire that they may send a delegation, as they did some years ago, to attend the Triennial Convention, and to open their mouths there for the dumb, when the slaveholders shall have carried their threat into execution, far as to move for the expulsion of all Abolitionists from seats in that convention. We desire their presence, not to defend us, but to show the sin of slavery. If for avowing this desire, we are to be accused of wishing to introduce the subject, let the Editor of the Christian Watchman prefer the charge before the Baptist public, and he will be regarded as respectfully as he is for his attacks on brother Colver.

If we had room, we should try to go through with the whole of this long and tedious article now; but, as one entire column remains to be considered, we choose to preserve "an ominous silence," till next week or even longer, if our convenience requires it;—for, as much of what remains, relates more particularly to ourselves, we feel less concern than otherwise we should. The principal points are adjusted; and our accuser is welcome to all the good influence he may imagine will be exerted by his very respectful and proper intermeddling with the matter of our expenses to England! If his readers are pleased with the course pursued by the Editor of the Christian Watchman, they are at liberty to consider the rest of his statements as *true* as those points on which we have commented. Whether such an attack as this is, that Baptist Abolitionists never suggested the introduction of the subject of slavery into the Triennial Convention. The threat originated at the South, that the subject should be introduced, in case the demand for the expulsion of Abolitionists from the Board should not previously be complied with. As we have published the doings of southern Editors, churches, associations and conventions on this point, it is needless to re-publish them here to sustain our declaration.

One thing let me thus early impress upon you, and that is, the importance of a proper delegation from England to our Triennial Convention next Spring. *Come what will, some of us will be at it;* and we shall much need your help. If you ever mean to help us, that will be the time to do it."

We did infer from this language a disposition to introduce the subject there, but we did not then infer a further disposition to keep that view of the case before the English Baptists, while another was held up in this country.

Of the statements here made, and of the course pursued by the writer in respect to Br. Colver for several months past, we can not but express the utmost astonishment. The true version of this matter is, that Baptist Abolitionists never suggested the introduction of the subject of slavery into the Triennial Convention. The threat originated at the South, that the subject should be introduced, in case the demand for the expulsion of Abolitionists from the Board should not previously be complied with.

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When the impudent demand of the South came to be known, we ourselves being the divulgators of it at the North, we were questioned whether we desired to introduce that subject into the Convention, and we answered in the negative; but added that, as threatened, be introduced by southern delegates, we should meet it and not shrink from its discussion. We were, indeed, very willing that the South should introduce it, for it would furnish us an opportunity for urging the duty of emancipation on the slaveholding members. This explains all that is alleged above, touching Br. Colver's opinion expressed to the Editor of the Watchman, and his letter to Dr. Price containing his desire that English delegates might be sent to that Convention. This we are sure is the truth, as we have often interchanged sentiments with Br. C. on this question. We do not believe, therefore, that Br. Colver ever expressed himself as represented by the Watchman,—but are certain that his sentiments were explicitly declared by him to that Editor in accordance with the explanation we have now given. An attempt to sustain his charges against Br. Colver will assuredly rest upon the accuser with overwhelming and suicidal effect.

The writer proceeds:—

The Amistad Sufferers. We are glad to observe so general an interest taken in the fate of these unhappy men, by the Northern press. The Journal of Commerce contains several long and able articles on their case.—

At the Triennial Convention, is Rev. Richard Fuller, of Beaufort, S. C., an avowed advocate of the Amistad, and his letter to the

Fatal Accident.—On Monday afternoon last, while Mr. Jona. Rutledge was engaged in repairing something connected with the planing machine of Mr. W. T. Merrifield, of this town, in stooping to observe some part of it, the shaft which turns the crank connected with the machine, struck his head, and killed him instantly.

Considerable excitement was produced in Philadelphia last week, on account of the re-suspension of the United States Bank.

Religious Humbug.—Would it not be worth, if it be true that there can be no property in persons, because they are considered as human, than those nations which bow down and worship some of the brute creation have the same right to declare that property shall not consist in them, because they have divine attributes?"

The writer then proceeds in a strain which might become the columns of some northern religious presses which apologize for slavery.

The truth is that property in men has existed in all ages of the world, and results from the natural state of men, which is war. When God created the first family, and gave them the fields of the earth as an inheritance, one of the number, in obedience to the impulses and passions that had been implanted in the human heart, rose and slew his brother. This universal nature of man is alone modified by civilization and law. War, conquest and force have produced slavery, and it is *necessary* and the eternal law of self-preservation that will ever perpetuate and defend it."

What a description this is of the *rightful* origin and perpetuation of slavery! If a Northern pen had written it, the writer would have been branded as a most infamous slanderer. This is the way, one of the ways, adopted by the south to defend the system as of divine origin; and we see not that it is at all more blasphemous than the common imputation of it to God by professed Christians. God, it would seem, made man a beast of prey,—to prey, too, as do no other beasts, upon his own species. But how much does it relieve the character of the Creator to say that, though He made man upright, and he made himself a beast of prey, yet God *approved* of his bloody practices and promulgated a law, and at length, caused it to be written, establishing the right of the strong to prey upon the weak! Let apologists for slavery gather up new argument from this sage writer.

But he proceeds in a strain which, if it were not known to be that of a Southern man, would be taken as the most caustic irony in condemnation of the whole system,—admitting, too, that holiness would subvert that system. Hear him—

"Slavery is sustained by force, and is *mainly* in all its attributes." "You may make man pure and perfect, before you can make all human beings in society equal and free." The slaves, fields and broad valleys of this earth, covered with civilization, have for ages slumbered under *grinding* usurpation, *fraud* and *tyranny*. Political slavery is as law is concerned, an abomination may be murdered in any part of the slave states with perfect impunity, and the sentiment is pretty prevalent there, even among magistrates and ministers, that

"It seems as if the slaveholders are waxing worse and worse. It is to be feared that God has given them over to hardness of heart, and blindness of mind. I suppose that the slaveholders in the West Indies were as bad as those in the Southern States, but they were held in a sort of the home government; but our slaveholders have nothing of the kind to keep them in check. I do not exaggerate at all when I say, that the south, an abolitionist has no protection whatever from the laws; so far as law is concerned, an abomination may be

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Poetry.

The Wife to her Husband.

The following admirable lines, by an American lady, a member of the Society of Friends, lately appeared in the *Times*. We are told that the poem was found in the cottage of a tippling gardener in the United States, and that it not only won him from the noisy tap-room to his own domestic hearth, but that the judicious distribution of it was the means of much good.—*Ed. London Temp. Journal.*

"You took me, William, when a girl, unto your home and heart,

To bear in all your after-fate a fond and faithful part;

And tell me, have I ever tried that duty to forego, Dr pined there was not joy for me, when you were sunk in woe?"

—[Ed. Red.]

Temperance.

We take the following statement from the "Journal of the New British and Foreign Temperance Society," for October 1840. We feel a special interest in the article for its writer's sake, who is a gentleman of the highest respectability and worth, and who resided several years in *Salisbury* in this state, but has returned to his native country to enjoy, and most benevolently use, his large patrimony. We met him at the convention in London, and, for a few days, renewed that happy acquaintance, which had enjoyed in this country. The escape of this gentleman with his life by a special Providence is matter of heartfelt joy to many who knew him here.—[Ed. Red.]

Tee-Totallism Necessary to safe Travelling.

Sir—In travelling to Worcester last Monday, Sept. 21, in order to attend the Temperance meeting, I asked the coachman how it happened that I had been informed at the office in Bath, that the coach would arrive at Worcester at a quarter past three at the latest, whereas it was past that hour, and we had ten miles further to go.

He answered, "If ever you wish, sir, to hear a lie, go to a coach office." I could not help thinking of the exaggerated statements of railway accidents, which perhaps had come from such offices, especially as many of the alarming accounts have been officially contradicted as altogether without foundation. This led me to

think of the false statements respecting the tee-total method of travelling through this world, originating frequently from those rival coach offices whose carriages go by strong drink; as for instance, that tee-totalers drink such large quantities of water, or that they drink intoxicating liquors secretly, or that they take opium; all of which charges are equally groundless.

Dr. Doddridge was on terms of very intimate friendship with Dr. Samuel Clark, and in religious conversation they spent very many happy hours together. Among other matters, a very favorite topic was the intermediate state of the soul, and the probability that at the instant of dissolution it was not introduced into the presence of all the heavenly hosts, and the splendors around the throne of God. One evening, after a conversation of this nature, Dr. Doddridge retired to rest with his mind full of the subject discussed, and in "the visions of the night" his ideas were shaped into the following beautiful form:—He dreamt that he was at the house of a friend, when he was suddenly taken dangerously ill. By degrees he seemed to grow worse, and at last to expire. In an instant he was sensible that he had exchanged the prison house and sufferings of mortality, for a state of liberty and happiness. Embodied in a slender, frail form, he seemed to float in a region of pure light. Beneath him lay the earth, but not a glittering city or village, the forest or the sea was visible. There was no being below save the melancholy group of his friends, weeping around his lifeless remains. Himself thrilled with delight, he was surprised at their tears, and attempted to inform them of his happy change, but some mysterious power, uttered was denied; and as he anxiously leaned over the mourning circle, gazing fondly upon them and struggling to speak, he rose silently upon the air, their forms became more indistinct, and gradually melted away from his sight. Reposing upon golden clouds he found himself swiftly mounting the skies with a venerable figure at his side guiding his mysterious movement, and in whose countenance he remarked the countenance of youth and age were blended together with an intimate harmony and majestic sweetness. They travelled through a vast region of empty space until at length the battlements of a glorious edifice shone in the distance, and as its form rose brilliant and distinct among the far off shadows that flitted at their path, the guide informed him that the palace he beheld, was, for the present, to be his mansion of rest. Gazing upon its splendor he replied, that while on earth he had often heard that the eye had not seen, nor had the ear heard, nor could it enter into the heart of man to conceive the things which God had prepared for those who love him; but, notwithstanding, the building to which they were then rapidly approaching was superior to any thing which he had actually before, yet its grandeur had not exceeded the conceptions he had formed. The guide made no reply, they were already at the door and entered. The guide introduced him into a spacious apartment, at the extremity of which stood a table, covered with a snow white cloth, and a golden cup, and a clover of grapes, and then said must remain, for he would receive in a short time a visit from the Lord of the mansion, and that during the interval before his arrival the apartment would furnish him with sufficient entertainment and instruction. The guide vanished, and he was left alone. He began to examine the decorations of the room, and observed that the walls were adorned with a number of pictures. Upon nearer inspection he found, to his astonishment, that they formed a complete biography of his own life.—Here he saw upon the canvas that angels, though unseen, had ever been his familiar attendants, and by God they had sometimes preserved him from imminent peril. He beheld himself first represented as an infant just expiring, when his life was prolonged by an angel gently breathing into his nostrils. He was then represented as falling from his horse, when the horses had run away, and instead of stopping at the inn at which they usually stop, had galloped onwards, dashing through the people by whom the streets were thronged, it being about eight o'clock, in the evening of the market day; and after knocking down every thing in its way, had finally been overturned near the full moon, precipitating the passengers and the coachman into the street. The coachman was not hurt, but most of the passengers were greatly hurt, and were carried to the United Hospital. I never saw a crowd of people more filled with consternation, every individual was speaking of it, and describing what he had seen; and the above is the best statement of particulars that I could obtain. I think then that I may fairly add, that SAFETY IN STAGE COACHES DEPENDS UPON TEETOTALISM.

THOMAS SPENCER.
Hinton, near Bath, Sept. 28th, 1840.

From the *Maine Temp. Gazette.*

My Brother.

Mr. EDWARD.—I once had a brother, who in his early days, was all that is lovely in that relation. His manly form and mild eye, are still fresh in memory, almost bringing back the cheerful days of youth; while his whole storehouse does not contain a single account but of kindness and good will. Shall I tell you, Mr. Editor, he was the pride of his sisters? We loved his inquiring mind; and our whole hearts were alive to those delicate and kind attentions, which he so constantly bestowed on the members of his own household. And when he left his father's heartstone, and went to connect himself with a mercantile establishment, in a neighboring city, many and many were the tender and affectionate wishes that he took with him to his new abode.

Sometimes we heard from him through those frank epistles, in which the heart pours forth all its honest, homebred affections, unpolished by the world's phraseology. Again we were reminded present that always afforded delight though it was but a "pin or glove," because it was evidence of continued interest—and we felt that he was our brother.

That flower when the blast is spent
Will lift its tear-bathed face again—
And we, who wounded spirits bear
In meekness, till life's storms are o'er,
Shall rise the brighter from our woe,
A Father's sweetest smile to know!

—*Portsmouth Journal.*

Lines.

Written in remembrance of three sons, the only male offspring of their bereaved parents, who died in childhood.

Though lost to earth and loved ones here,
Translated to a purer sphere,
Ye shall forever shine above,
The sons of God's eternal love.

Bright buds of time, but flowers of heaven,
Ye were to us as moments given,
To make us know how much we love,
And long to be with you above.
So fare ye well, ye happy three;
To seraphs brightening may ye be,
Till we shall join you round the throne,
With joy complete, till then unknown.

C. M. W.

Religion.—"And Mary hath chosen that good part which shall not be taken away from her."—Luke x. 42.

Religion is the source of every pure and heartfelt joy. However much the world may say against religion, it still remains the same unchanged, bright gift of Heaven. Though the storms of opposition have harled for centuries, against it, yet she has extorted them all, and now remains unsullied and pure. Though some minds enshroud religion with a cloud of gloom, yet how mistaken are those souls, who suppose the worship of Almighty God, to be a gloomy employment. If there is joy, or peace, or true happiness to be found beneath the skies, it is only to be found in treading that sacred path which Jesus Christ marked out when he was on earth. This was the path which ancient Mary chose, and in which she delighted to walk.

Reader, would you find happiness and peace, secure the Savior as your best and only friend:—a friend indeed, when friends fail, and all earthly hopes are disappointed. Let Mary's choice be thine, and may Heaven, at last, be thy happy home; but it will be, if you but choose that good part which can never be taken from you.

—*Oliver Branch.*

Death by Fire.—In Wilmington, Delaware, Jan. 4, an aged woman, Mrs. Susannah Sharper, was burned to death in her bed chamber.

as a beacon. For this purpose I give it to the holy cause of Temperance. I will only add, you may find the grave of my brother in a southern burying ground, where he was laid in the very morning of his days. A SISTER.

Augusta Again.—Since our previous article on temperance movements was written and in type, a very important movement has been commenced among the Catholics in this place. They were addressed at their church on the last Sabbath by the Rev. Mr. O'Byrne, who has recently come to labor with them, and from seventy-five to a hundred took the temperance pledge; only a part of them, however, we are not informed what proportion, took the teetotal pledge. This, considering the number of that denomination in this place, is certainly a very promising beginning. We understand a considerable number more are expected to take the pledge on the next Sabbath. Our earnest prayer is, that they may provoke their Protestant neighbors to emulation by their zeal and perseverance in the good cause.—*Maine Temp. Gazette.*

Moral Siasia.—A gentleman in this village, not long since, was passing a drunkard's house, and heard a noise within that induced him to enter suddenly. The husband had his little child by the heels, and was just swinging it back, as if to dash its brains out against the chimney. His wife was struggling with him in agony, and implored him not to murder the child.

What rascal can have the heart to continue his traffic, when such are its horrible results?

—*Springfield Gazette.*

Miscellany.

Dr. Doddridge's Dream.

Dr. Doddridge was on terms of very intimate friendship with Dr. Samuel Clark, and in religious conversation they spent very many happy hours together. Among other matters, a very favorite topic was the intermediate state of the soul, and the probability that at the instant of dissolution it was not introduced into the presence of all the heavenly hosts, and the splendors around the throne of God. One evening, after a conversation of this nature, Dr. Doddridge retired to rest with his mind full of the subject discussed, and in "the visions of the night" his ideas were shaped into the following beautiful form:—He dreamt that he was at the house of a friend, when he was suddenly taken dangerously ill. By degrees he seemed to grow worse, and at last to expire. In an instant he was sensible that he had exchanged the prison house and sufferings of mortality, for a state of liberty and happiness. Embodied in a slender, frail form, he seemed to float in a region of pure light. Beneath him lay the earth, but not a glittering city or village, the forest or the sea was visible. There was no being below save the melancholy group of his friends, weeping around his lifeless remains.

Himself thrilled with delight, he was surprised at their tears, and attempted to inform them of his happy change, but some mysterious power, uttered was denied; and as he anxiously leaned over the mourning circle, gazing fondly upon them and struggling to speak, he rose silently upon the air, their forms became more indistinct, and gradually melted away from his sight.

Reposing upon golden clouds he found himself swiftly mounting the skies with a venerable figure at his side guiding his mysterious movement, and in whose countenance he remarked the countenance of youth and age were blended together with an intimate harmony and majestic sweetness. They travelled through a vast region of empty space until at length the battlements of a glorious edifice shone in the distance, and as its form rose brilliant and distinct among the far off shadows that flitted at their path, the guide informed him that the palace he beheld, was, for the present, to be his mansion of rest. Gazing upon its splendor he replied, that while on earth he had often heard that the eye had not seen, nor had the ear heard, nor could it enter into the heart of man to conceive the things which God had prepared for those who love him; but, notwithstanding, the building to which they were then rapidly approaching was superior to any thing which he had actually before, yet its grandeur had not exceeded the conceptions he had formed. The guide made no reply, they were already at the door and entered. The guide introduced him into a spacious apartment, at the extremity of which stood a table, covered with a snow white cloth, and a golden cup, and a clover of grapes, and then said must remain, for he would receive in a short time a visit from the Lord of the mansion, and that during the interval before his arrival the apartment would furnish him with sufficient entertainment and instruction. The guide vanished, and he was left alone. He began to examine the decorations of the room, and observed that the walls were adorned with a number of pictures. Upon nearer inspection he found, to his astonishment, that they formed a complete biography of his own life.—Here he saw upon the canvas that angels, though unseen, had ever been his familiar attendants, and by God they had sometimes preserved him from imminent peril. He beheld himself first represented as an infant just expiring, when his life was prolonged by an angel gently breathing into his nostrils. He was then represented as falling from his horse, when the horses had run away, and instead of stopping at the inn at which they usually stop, had galloped onwards, dashing through the people by whom the streets were thronged, it being about eight o'clock, in the evening of the market day; and after knocking down every thing in its way, had finally been overturned near the full moon, precipitating the passengers and the coachman into the street. The coachman was not hurt, but most of the passengers were greatly hurt, and were carried to the United Hospital. I never saw a crowd of people more filled with consternation, every individual was speaking of it, and describing what he had seen; and the above is the best statement of particulars that I could obtain. I think then that I may fairly add, that SAFETY IN STAGE COACHES DEPENDS UPON TEETOTALISM.

THOMAS SPENCER.
Hinton, near Bath, Sept. 28th, 1840.

From the *Maine Temp. Gazette.*

The Lotus.

Written for the Concert of Portsmouth Sacred Music Society, Jan. 8, 1841.

Words by Miss Louis Simes—Music by Thos. P. Moses.

[At the approach of a storm the Egyptian Lotus is said to hide beneath the wave.]

There is a flower that lifts its head
Above the wave when sunbeams smile;
But when the tempest's wail is heard,
It quivers like a wounded bird,
And lays its timid head to rest
Beneath the billow's sheltering breast.

Father—our souls are like that flower,
To prone the smiles of earth to wear—
Thy voice of love awakes the storm,
Our fondest hopes are overthrown,
And as the Lotus to the sea
We bend, confiding all to Thee.

That flower when the blast is spent
Will lift its tear-bathed face again—
And we, who wounded spirits bear
In meekness, till life's storms are o'er,
Shall rise the brighter from our woe,
A Father's sweetest smile to know!

—*Portsmouth Journal.*

Lines.

Written in remembrance of three sons, the only male offspring of their bereaved parents, who died in childhood.

Though lost to earth and loved ones here,
Translated to a purer sphere,
Ye shall forever shine above,
The sons of God's eternal love.

Bright buds of time, but flowers of heaven,
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To make us know how much we love,
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So fare ye well, ye happy three;
To seraphs brightening may ye be,
Till we shall join you round the throne,
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Reader, would you find happiness and peace, secure the Savior as your best and only friend:—a friend indeed, when friends fail, and all earthly hopes are disappointed. Let Mary's choice be thine, and may Heaven, at last, be thy happy home; but it will be, if you but choose that good part which can never be taken from you.

—*Oliver Branch.*

Death by Fire.—In Wilmington, Delaware, Jan. 4, an aged woman, Mrs. Susannah Sharper, was burned to death in her bed chamber.

even to render life itself insupportable. In vain the murderer seeks refuge from the persecutions of conscience by mingling in the busy scenes of life. He has lost the intrepidity of innocence; and trembles to look even his friends in the face, lest his guilt should appear through all the disguises of his countenance. From society he flees to solitude, which affords a good man a retreat from the storms of fortune; and where the soul, long harassed with cares, and sick of the restraints which the world imposes, indulges in the quietude of his thoughts and feelings, and gradually regains its strength and its serenity. But the pleasures of solitude are known to the virtuous alone. To the guilty it is full of terrors. Every wall is haunted with spectres, and the tranquility and peace he sees around him only render his guilt and his danger the more alarming. Even the reflection that his crimes have passed unpunished on earth serves to aggravate his horrors. The blood he has spilled calls him to account to call louder to Heaven for vengeance; and he conceives his punishment to be a future state to be more certain and the more unavoidable, that he has made while here to the society to which he has injured. Under the influence of such apprehensions a murderer has been frequently known, many years after the perpetration of the crime, to feel his existence as ignominious death. The vulgar generally believe that Providence sometimes interposes a miracle to bring secret murderers to light; but in this, as in other instances, Providence acts agreeably to general laws, and has provided a restraint on most dreadful of all crimes, by that infatuation which removes produce, and which seldom falls, sooner or later, to lead to a detection. Facts of this sort, are surely strong indications of the moral government of God, and afford strong presumptions of a future retribution.

Rev. J. H. Stewart.

Thin Slippers.

—A summer bird that has lingered into the autumn, leaving its timid foot-print in the first fall of snow, ever reminds us of that delicate fair one, in light thin slippers, on a cold, icy pavement. The bird, however, can escape to a warmer clime, and in the spring it can reappear; but the lady is on that journey from which there is no return. The music of the bird may again gladden its native tree; but her voice will not again cheer the hearth of her home. The badges of sorrow and the slow returning heartsease will soon tell what that slippage has done. It has taken from us in the bloom of life one that we loved, but who would not listen to the voice of admonition. Her bright days are now passed; the light of her countenance has fled, and the night of the grave contains the deep couch of her repose. But a voice speaks tenderly from the grave to those whom she has left behind; it whispers the admonition which she disregarded. Shall that whisper not be heard? It is a sister's voice that pleads.—[North Amer.

It is probable that the new basis of representation to Congress, will deprive New England of four of their present representatives."

This item is calculated to suggest important considerations. New England has had the destinies of this youthful nation greatly under her control, but now she must see her comparative power departing from her. The extent of her ability was the measure of her obligation—has she been faithful? Alas, she has not. She has departed from her high original, and the result may be the ruin of this country. Take one instance.

In the great Missouri question where the barriers of liberty were broken down, if we mistake not, New England votes gave the triumph to slavery. Had she been firm, that treasonable measure could not have been passed. Maine, too, gave one vote at least, in the person of John Dorr, for slavery.

New England will soon be but a fraction in this country, and what she does must be done quickly. Shall that be for liberty, or slavery? Adye of Freedom.

—*Worcester, Nov. 25, 1840.*

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